Lutheran Herald

RNS Photo

AUTUMN: "THE YEAR'S LAST, LOVELIEST SMILE"
Bryant

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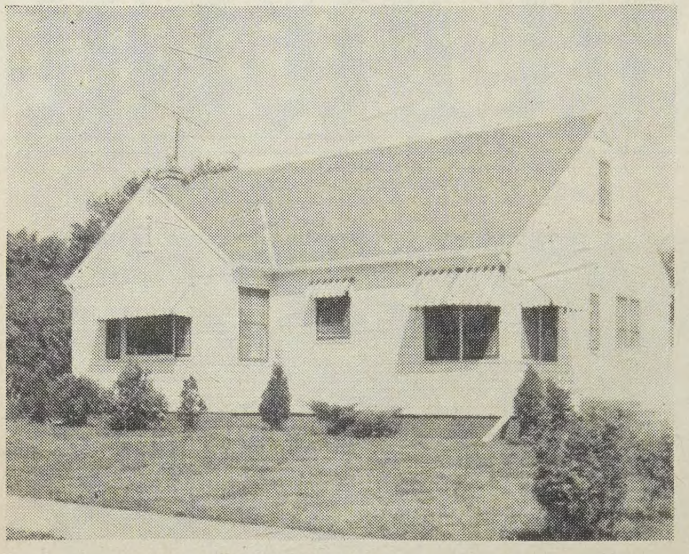
ME XXXVIII MINNEAPOLIS, MINN., OCTOBER 19, 1954 NUMBER 42

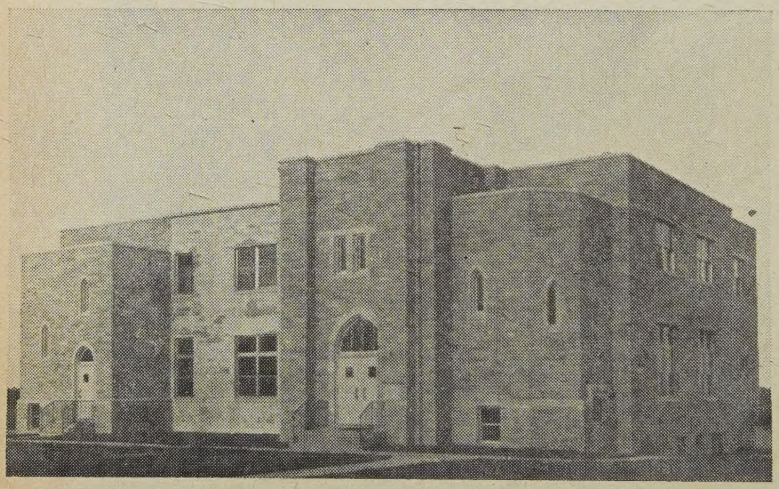
Within the E.L.C.

WESTERN MINNESOTA PARSONAGE DEDICATED



Shown above is the new parsonage of Revere Church, Revere, Minn., which was purchased last spring and dedicated Sept. 12 by the Rev. Roy Malde, president of the Windom Circuit. The Revere Church was organized in 1899, but has so far been a part of neighboring parishes; it is now hoping to secure a resident pastor. Serving the congregation as student intern is Selmer Hilmoe, student at Luther Theological Seminary, St. Paul.

ELC's OLDEST CONGREGATION BUILDS NEW PARISH HOUSE



Pictured here is the new $177,000 parish house of Norway Church near Waterford, Wis., which was dedicated Sept. 12 by the Rev. Agnar Tanner. Plans call for the future erection of a church building to replace the congregation's present church; the new church will be joined to the parish house. This congregation, popularly known as Old Muskego, is the oldest in our synod, having been organized Sept. 13, 1843. As is generally known, the very first house of worship, a log church erected 1843-44, is now standing on the campus of Luther Theological Seminary, St. Paul, Minn. The Rev. Chas. T. Paulson is the present pastor of Norway parish.

PERSONS:

Dr. Selmer A. Berge, since 193 tor of First Lutheran Church, N. Dak., has accepted a call t Point S. Dak.

The Rev. Conrad Thompson tor of evangelism, sailed Sept. 22 New York for England, when goes by air plane to Norway, and to Germany. While in Norway h speak on evangelism in at least cities: Stavanger, Bergen, and Os

The Rev. Russell A. Peterson, lately director of the Lake Park Rice Children's Home, Fergus Minn., is now teaching at Dakot theran High School, Minot, N. D

The Rev. Severin Gjerde has res from the Platte parish in South kota and is moving to Blue E Minn.

The Rev. H. E. Rasmussen, Jr. earlier was pastor at Armstrong, is now pastor of the Mott pari southwestern North Dakota.

The Rev. Philip G. Westby, lately pastor at Spencer, S. Dak gan Oct. 1 a pastorate at Arlin S. Dak.

The Rev. J. Henry Nielsen, in tor at Lutheran Bible Institute, neck, N. J., has accepted a call Home Mission parish at San M Calif., and will move there about 1.

Miss Naida Knatvold, who number of years was secretary t president of St. Olaf College, is secretary to Dr. F. A. Schiotz, dent of The Evangelical Luth Church.

Dr. O. Gornitzka of the Luth Bible Institute faculty in Minnea is conducting a series of weekly studies at Concordia College, M head, Minn., throughout the aut These studies are given every day from Sept. 28 to Nov. 30.

The Rev. O. P. Stavaas, ELC sionary to Madagascar for a numb years, will teach at Luther Semi Saskatoon, Sask., Canada, during current school year.

The Rev. O. H. Olsen, Swift rent, Sask., served recently as lain at the Canadian Army C camp at Dundurn, Sask.

Mrs. Jean Merwin Ylvisaker, wi the Rev. J. F. Ylvisaker, superinten of the Red Wing Seminary Mem

(Continued on pag

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News E**

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ME XXXVIII . . . NUMBER 42
eapolis, Minn., Oct. 19, 1954

Lutheran Herald

n dventure in nurch Music

Arland Fiske

The choir of the Choral School in the Mylo Lutheran Parish in North Dakota with David Thoreson directing.

AT IS CHORAL SCHOOL?

Choral School is an experiment urch music on the parish level. experiment has now passed the "experimental" stage to an tution" in the Mylo Lutheran n during the past two summers. group of volunteer singers and d-be choir directors meets for about ten weeks, vening each week, in a certain church in the par- The school begins early in June and continues into ist. The purpose is to give training in choral sing- nd directing of the kind of sacred music which has ne classic in the Lutheran Church. The directors e choir have been graduates of Concordia College, head, Minn., and also directors of choral music in ublic Schools at Cando, N. Dak. Cando is located thirty miles from Mylo. The first director was l Johnson, who is now director of choral music in ublic Schools at Canby, Minn. This past year David eson, Mr. Johnson's successor in Cando, has been irector. These men have contributed of their time alent in a most unselfish manner. It is mainly be- of their hard work and inspiration for sacred that this Choral School has been successfully ucted.

NEED FOR THIS CHORAL SCHOOL

origin of the idea of such a choral school was defi- connected with the needs of church music in the n. Like many parishes, the communities comprising this parish of three congregations, the Mylo, Ox Creek, and Wolford, are not large centers of population. The basic industry is agriculture and farms must be large to support the industry and population which is here. Many congregations depend on some talented person connected with the music department in the public school for their leadership in choral music. Immediately in this vicinity we do not have such favorable conditions at the present time. It does happen sometimes that for a year or two a church may be fortunate enough to have the services of such a person, but the temptation is only natural for the directors to want to move to a larger school system. Our towns are small and we are off the mainline of the railway and the highways, and in some cases we just do not have some of the modern conveniences which a college graduate is used to having. This means that we cannot depend on such sporadic leadership, even though it is much appreciated. The potential for good church music is here; the task is to develop it. There are many people who are gifted with beautiful and true voices and there are also many who possess an eagerness for music in the churches.

The task of developing the latent talent lay in these areas: to develop a wider appreciation for the better kind of choral music; to give voice training so that these willing voices can sing their very best, and to give instruction and practice in choir directing to a few. Each of

The Rev. Arland O. Fiske is pastor for the Mylo Lutheran ish in North Dakota, serving Mylo, Ox Creek, and Wol- d Lutheran churches.

these three objectives is necessary in the development of good music in the church. The last mentioned, that of choral directing, is one of the critical needs in many communities. The Choral School is an attempt to meet each of these needs and to supply what is lacking for a full and well rounded worship.

HOW THE CHORAL SCHOOL WORKS

In addition to the director, the choir has a president, secretary, treasurer, and pianist. The president sees to it that there is a devotional leader for each practice. The secretary is in charge of attendance records and sends out reminder cards to absentees. The treasurer is responsible for taking the weekly offering and for the care of funds. The pianist assists the director in practices, but also sings in the choir since the choir sings a cappella. Business meetings are held at each practice during the intermission period. The school is largely self-supported by the offerings taken at each practice. From these funds the director is paid on the basis of so much per trip. Membership in the choir is voluntary and has averaged about thirty-five each year.

After the devotions have been given by some choir member, the director practices with the choir in much the usual manner of a choir rehearsal, but with an added emphasis of teaching something about music theory. Everyone learns how to beat out anthems which are sung, so that potentially any member of the choir could get before the group and direct any number. However, few actually choose or get time to direct the choir. A handbook, *100 Things a Choir Member Should Know,* by Ivan Kortkamp, is used by the members to supplement what they learn in practice. After a full two or more hours of intensive practice, the session closes with the choir president leading the group in praying the Lord's Prayer.

Music used was taken from *The Christiansen Choral Program Book,* the *Concordia* hymnbook and selected sheet music. The following is a list of music which has been sung:

"All Hail the Power of Jesus' Name," Holden
"My God, How Wonderful Thou Art," Psalter.
"Now Thank We All Our God," Cruger
"Were You There?" Burleigh
"Rise, Arise," Peter Norman
"Thy Light and Peace," M. J. Luvaas
"Beautiful Savior," Traditional
"A Mighty Fortress," Luther
"O Lord, We Worship Thee," Bach
"The Heav'ns Resounding," Beethoven
"In Heavenly Love Abiding," Mendelssohn
"Today, There Is Ringing," Christiansen
"Lamb of God," Decius
"O How Beautiful the Sky," Grundtvig

WHAT THE CHORAL SCHOOL HAS ACCOMPLISHED

The most visible and audible evidence of the C School is the public concert given on a Sunday ev at its close. The concert is held in the church the practices during the summer were held. Th concert was held in Wolford, with a capacity attending. In addition to the choir, the church about 200. The church was not only filled beyond ing room, but people were sitting on chairs way o the sidewalk. This year, a public address system w up to care for an overflow crowd at the Ox Church. The concert evoked interest not only fro immediate parish but from nearby communities. cially is this true of the congregation in Rolette. pastor, Rev. David Genter, and several young p of the parish faithfully attended the practices and tributed much to the success of the school. It also be pointed out that several members of another estant congregation in Wolford were regular me of the choir. There were people who attended this concert from up to a distance of seventy miles and The offering at the concert goes to supplement the treasury.

While the public concert was the high point o season for the Choral School, there are other t about it which are interesting. In addition to the c numbers, there were special vocal numbers at the cert such as vocal solos, duets, trios, quartets, and year a triple trio. At the last rehearsal, the chora other musical selections were tape recorded and were broadcast over radio station KDLR, Devils N. D.

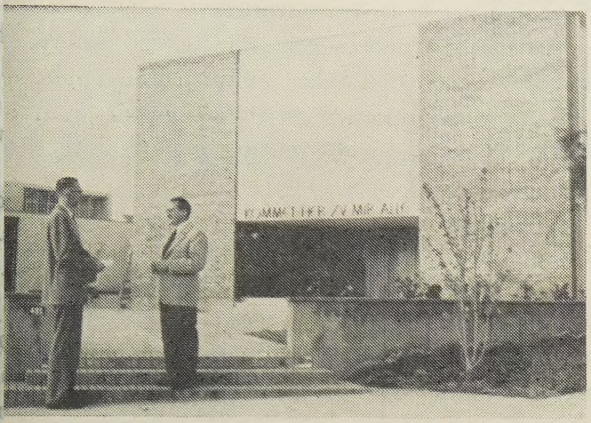
After the first year of Choral School, a new chil choir was organized in the Ox Creek congregation hope is that eventually there may be both chil and adult choirs in each of the participating co gations, which will lead the worshippers each Su in the praise of the Triune God through hymns anthems. *Praise and not "professionalism" is the of the Choral School.* Yet, praise has not reache highest until every effort has been made to perfect note and word.

Perhaps this Chorale School experiment which been so profitable in this parish may also be us other parishes which are striving for better music. Choral School is an inspirational education in lea to appreciate, to sing, and to direct what in the Luth Church is considered to be good sacred music. willing, the Third Annual Choral School will be ducted next summer in one of the congregations o parish.

from Lima to Buenos Aires

Rolf A. Syrdal

) to Lima was a short uneventful flight. Descent the 10,000-foot altitude to almost sea level was wel- Lima is a beautiful city. It never rains there, ; often foggy so that the climate is not considered ıful. Those who can afford it usually have homes ılong the mountainside where sun and water



Shaffer and Pastor Willy Baasner in front of the new Lutheran ı in Lima, Peru.

ht in by irrigation canals, dug by the prehistoric bring health and fresh green growth. We were ıate on our arrival July 10, since the sky was clear he city looked beautiful as we circled over it for ling.

were welcomed by Pastor Baasner and taken im- ıtely to the new church. What a sign of growth! ı we had been there three years ago, Pastor Baas- ad just begun his work and was then meeting with nall congregation in his own home. On that trip egotiated a small loan and later advanced a little o start the congregation in its building program. people rallied about the idea; bought a lot in a able location; and had completed a church build- parish hall, and parsonage of modern design. It ost more than money. Pastor Baasner was tired ense, and his wife was just getting ready to leave ermany to recover from an attack of T. B. Pastor er will follow later for a brief furlough. It is ely hoped by the congregation and other friends hey may soon return to continue the fine work ıave begun.

e European colonies have a church in Lima, but are problems there as in every place where there wth. The German-speaking group had taken the ive in the building of the church and had con- ed most of the funds. It was natural, then, that it ooked upon as "the German Church," and that a n German was placed on the outside of the build- ven though a majority of the members were of parentage. The war-time tensions that have been ten in America and largely smoothed over in e were still burning here, and the Scandinavian groups felt "left out" and somewhat hostile. It did not help any that the German-speaking colony was the largest so that the majority of the services were in that language. We heard that there was to be a meeting of the Scandinavian group the next night. A bishop from the Swedish Church had been scheduled to speak in the church, and they now wanted him rather to speak in a neutral church, so they chose the Anglican Church.

Our task was to meet with the leader and to talk things over so that he would understand that this was the church for all Lutherans and that all languages needed for ministering to the various national groups would be used. That took considerable time. A meeting in the church in the evening was inspiring. At eleven o'clock we had our last meeting with another Scandinavian leader. All that was needed was mutual understanding, a common bond of faith, and a willingness to forget the past. This problem is not peculiar to Lima, but exists also elsewhere. Scandinavian pastors are coming in who will serve their groups through visitation to the various churches spread over the west coast. Since they speak excellent German as well as their mother tongue, they may hold the key to amalgamating these various racial groups into solid congregations. The Holy Spirit working in the hearts of the people will complete the task.

We were up by four o'clock to take the plane for Buenos Aires, where we landed in the late afternoon. This city, with its suburbs, seems to spread out over the vast land in an endless expanse of residences and big apartment buildings. Wherever there was an imposing building for residence or for civic use, the large sign "Peron Comple" blared out the message, "Peron completes his campaign promises." We had a long bus ride to our hotel, and were glad to find heat in the building, something rather unusual for that country. It was winter there, in July, so we thin-clad visitors from the Minnesota summer were ready to soak up a little heat in our rooms between meetings and trips.

It was almost nine o'clock before we got our dinner that night, but for one dollar we had a steak dinner with all the trimmings that really helped our spirits. Eight of us gathered in the city sat around talking about church problems with local pastors and missionaries. This is a land of vast expanses and great opportunities. It is hoped that the Church will be able to realize its responsibilities in this hour of growth.

Ministry of Music

Oscar R. Overby

This summer we saw a raging mountain stream break its levees and roar down on the peaceful retreats of man and nature. We shuddered at the thought of its icy onslaught. We also saw a blazing forest fire suck giant redwood and lesser trees into its infernal sweep up the mountain slopes of California. We shuddered again and thought: what a source of mad power!

Yet, right in our church yard the other day another flood bore down upon us with staggering fury. School bells announced a new year, and boys and girls exploding with energy and dancing imaginations over-ran hallways and forbidden places. Released school time for religious instruction let down the bars and the flood inundated the church yard. Like a western bronco, one spark-plug sped right across a freshly laid cement walk by our new parish house, his dog dangling at his heels, leaving deep imprints—real and figurative—on the "sands of time." There was rhythm in his feet and heart, so articulate that even the sleepy canine caught its pulse and followed.

What are we going to do with the potentials of such a deluge? Shall we dam them up, or let them run rough-shod into setting concrete? No, educators tell us, channel the energies into useful productivity. This poses a complicated engineering feat. The energies of childhood, unlike water and fire, are more than physical. They are also mental, emotional, and spiritual. We need special tools.

Our public schools face a difficult commission; their goal is to develop the total personalities of these throbbing waves of boys and girls. They should earn our support and commendation manifold, but they need the Church and Sunday school in a very special sense in this educational adventure. More specifically, the ministry of music has a unique role to play, because music strikes deep into the emotional and spiritual reservoirs of subconsciousness, and brings the abstract qualities of Word and faith into tangible form. Through the beautiful and attractive expression of singing, children can be led into a vivid, realistic experience with the truths we seek to impart. Inspired melodies are alive. They carry the messages of words through mind and heart of the singers, if the instruction is right. They cling to memory with their associations for a lifetime.

When school bells ring we are reminded again that unless the public schools provide the basic training in music, in note reading, in singing, in inner response to beauty, we are desperately handicapped in our Sunday school song instruction.

Have You Seen These Men?

Carlyle W.

The title above is not intended to suggest that t somewhat of a rogues' gallery pictured here. We indicate rather that these are men you *ought* t for they are important in the youth program c Church, and are, consequently, important men t whole Church.

As presidents of the eleven districts of the Interna Young People's Luther League, these men have presiding at the district Luther League conven where hundreds of youth receive inspiration. Th trict president has been active in the planning an minstration of the district Luther League Lead Schools, and has also been active in Bible Camp He is much in evidence at other youth activities as circuit workshops, conventions, and young pe rallies.

Perhaps some of you who look at these photog will say, "Yes, that's my pastor, and I'd like t more of him here at hom seems to be gone a lo that's your reaction, remo that as a result of his c with the youth of the Ch your pastor has a new which makes the period of time service to the youth gram a valuable investme him and for his congrega

Arnold Hagen

In the normal rotation o trict presidencies, several c es in the roster will appear after district convention fall. One new face appears already in the group—th the Reverend Arnold Hagen, who was elected a Canada District convention held July 29-August succeed the Reverend Gordon Selbo, who move of the district.

Leaguers, look for these men! They are the key in the program of Christ's youth work in the See them at your district conventions (dates are with the presidents' pictures).

Adult church members, watch for these men! H them, for they serve your youth. As the gu board for the Luther League, they have built an tablished the program which has assured a Christ-centered youth movement for us, a pro which exclaims, "Rejoice, the Lord is King!"

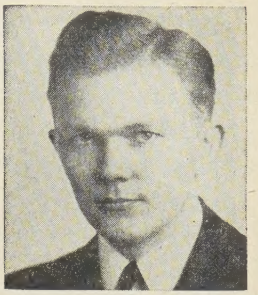
1954
LUTHER LEAGUE
DISTRICT CONVENTIONS

Rejoice, the Lord is King!

ATLANTIC DISTRICT
Teaneck, New Jersey
October 23-24

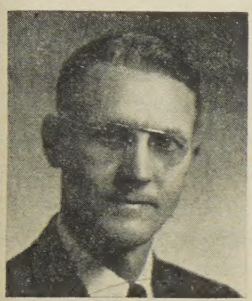
Thomas Williamsen, Pres.

EASTERN DISTRICT
Beloit Wisconsin
November 4-7



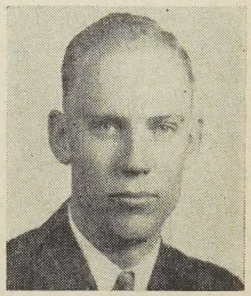
Clarence W. Solberg, Pres.

NORTH DAKOTA DISTRICT
Minot, North Dakota
October 21-24



Selmer O. Hilde, Pres.

NORTHERN MINNESOTA DIST.
Fergus Falls, Minnesota
October 21-24

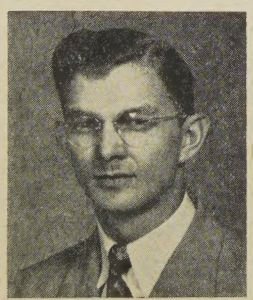


Murley Severtson, Pres.

SOUTH DAKOTA DISTRICT
Yankton, South Dakota
November 4-7

G. S. Helgesen, Pres.

ROCKY MOUNTAIN DISTRICT
Missoula Montana
October 28-31

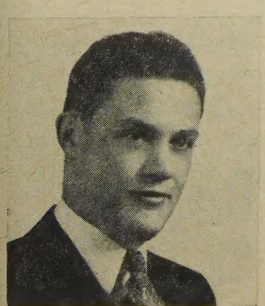


Orin Thompson, Pres.

SOUTHERN MINNESOTA DIST.
Canby, Minnesota
October 22-24

Otto Dale, Pres.

SOUTH CENTRAL DISTRICT
Forest City, Iowa
November 5-7



Gordon Smedsrud, Pres.

PACIFIC DISTRICT
Portland, Oregon
November 4-7

Olaf Anderson, Pres.

CALIFORNIA DISTRICT
Oakland, California
November 11-14

Bernhart Hansen, Pres.

The Danes Have a Name for It

Henriette
Consultant, Division of
National Lutheran

In our Danish language there is a rich word which does not have an equivalent in English: "Livsverdier." The literal translation, "life's values," does not convey the same meaning. Be that as it may, it is about "livsverdier" that I am concerned, for I have just met a group of people to whom these values are being denied. These people are not Danish or American, but they have a common faith with us and a common need to live usefully and happily. They yearn for schooling, work, health, spiritual development, and the joy of living. They seek life's values.

Who are they? Back home when I wanted to display my relatives and friends from afar I brought forth the family album. Here it is again—this time in the shape of a series of pictures that inscribe themselves on one's mind and heart without benefit of photography. Unlike the old days, you can close this album at any point and never know what happened to Uncle Hans or why Cousin Kristine didn't live to a ripe old age.

"God bless me and my wife, my son Jack and his wife, us four and no more," you can say, if you choose to put aside the album to do the daily chores or enjoy a hearty meal or plan the day's business. Or you can take with you any picture you wish to think about and carry it close to your conscience.

Even more remarkable, it needs no kaleidoscopic or cinemascopic magic to bring the picture into reality. No magic on your part, only concern for human beings who suffer, belief in what they can do to help themselves if given the chance, and then a little self-sacrifice in the way of searching for a place for a family to work and live. Given these attributes—together with the help of the Church—and a family that might be destroyed will stand before you in real life and wish you God's blessings.

It is a large album of human beings in trouble. The American dossier team—eight pastors and laymen—met them on a recent journey to Germany and Austria for the Lutheran World Federation. This was the first step in the new resettlement plans of the Lutheran Service to Immigrants under the Refugee Relief Act of 1953. These are a few of the thousands of families with whom the working team conferred in the hope of transplanting them to our country.

The first picture is that of Johan Lerch. He and his family are gathered about the table in their barnyard room. The four children and the father are standing, as there is space only for the bench on which the mother and infant child are sitting. The children are undersized and thin. It must be supper time, for they are bowing their heads in prayer. Before each one slice of dark bread and a piece of sausage no than a finger. Icicles hang from the window ar one little potted plant is frozen. "Do you think is a place for 'solid' workers in your country father asked later. "I was brought up on my f large farm in Silesia. It had modern machinery I know how to operate. We love the country."

*

Look at the faces of this striking family! Lool their hearts if you can. The parents must have near starvation but they managed, perhaps by human power, to keep the three children shining health and enthusiasm. Necessity has driven the into many kinds of work, so that he does equall plumbing, bricklaying, building—even making th dren's shoes. "Papa is wonderful; he can do everyt whispers the wife. Rosemarie has reached her twe birthday and is a lovely person, wholesome, ene and sympathetic to her parents' need. She intern her training as a nurse to help feed the younger dren by earning money knitting and embroiderin and night. Peter, the six-year-old, asks if there chance to be a cowboy or Indian in America! The ily seek earnestly an opportunity to live in safe that they can protect their promising children. are the kind who will make a contribution to c and community life.

*

Here is an adorable baby with large blue eye parents and five young brothers and sisters are lo lovingly at it. They are a devout, earnest family do not seem to fit into the forlorn shack in the ground. The father built the house out of disc boards and parts of old cars. Look closely and you see the double-decker beds and the tiny iron stove serves as cooking and heating range. There are lin laundry hung from bed to bed, for the children always be clean and neat. The father was reared Lutheran parsonage, and he and his wife carry them the fine traditions of their family. He is a me ic and electrician by aptitude and a farmer by c They are all eager for the chance to live safely what depths of human misery must people go thr the ruthlessness of man—and to what heights can rise when given a helping hand!

*

Mr. and Mrs. Brinke are a substantial couple. B their outward composure, however, are marks v

eak suffering. They have just finished writing ity pages of their life's history as part of the dossier is being prepared about them. "We cannot go on out talking with you," both said, as they explained they and their young daughter had fled from hoslovakia without their sixteen-year-old son, be- the boy no longer could be trusted to keep their t. "We have never heard from him since. Our hope which makes life bearable is to find a place e we can bring up our child safely." Mr. Brinke electrical engineer, well trained.

*

anz Majerl, a Yugoslav machinist, looks progressive. will note that his clothes are neatly pressed to attention away from the shabbiness. He has a igar in his vest pocket—the same one he has car- all winter. He keeps it there for looks, for he n't want his children to know that he is out of . He tries to be *gemuetlich*. His wife knows there tears in his throat," and she makes a great effort him not to accept defeat. They manage without uate food in order to have enough to reach around he youngsters. It is hard to understand what end- nemployment does to the whole family. The right ork is the right to live. We talked about the com- on of Christ and what opportunities Christ's fol- s in our country might give, and the man trembled at he could not speak the words that seemed to into a benediction.

*

xt comes the pathetic-looking family of four who y escaped with their lives as they came across the n border. Cheerful people are the Lowskis, who to live uprightly. The father likes farming "ab- ly," and with his all-round skills and long experi- he hopes to rebuild their home on a farm. His wife o country-bred, "can milk and is a good cook, too." the father and older boy can milk—quite con- to local custom. The ten-year-old son is a gifted ar who has had little chance for schooling but who s asks "grown-up questions." They are certainly le and should be a joy to a sponsor.

*

want more than anything else in this world to grate to United States." Mr. Karlsons and his wife adult son are convinced that this is their only on for a satisfying life, and they plead for the help e Church. They are the only members left of a family who were taken by the enemy. They once comfortable home in Latvia, and now they live e inside room in a community in which they still e strangers. "They will make good citizens," the enthuses. "It is sad that there is no place for here."

When asked why they wished to emigrate, this father pointed to the little daughters and said: "These are my three reasons." They are adorable reasons—pretty and good to look at and well mannered besides. Exiles from East Prussia, where the father was a skilled textile worker, the family has been unable to place their roots anywhere. They want to end their flight.

*

It takes more than color photography to bring out the rosiness in the cheeks of this young wife. She is wholesome of appearance and smiles broadly as she speaks of her husband's unusual ability. "There is nothing in the way of working with wood that he doesn't do handsomely," she says. "You ought to see the beautiful cabinet he made for our home!" This Hungarian couple are clean-cut, enthusiastic, and energetic persons. They like quiet living and hope to settle in a small town where they can work hard and move forward as they prove their worth. Their chief interest is their little child, Daniel. His sticky fingers are clutching a piece of candy which I gave him (!) and he adopts me at once as his "Tante." Even to look into their faces inspires confidence.

*

There are four lonely, unattached people on this page. The Ukrainian woman with graying hair lost all the members of her family in the war. "She has a faith which expresses itself in serene living," says the pastor. "She will fit into a household which needs a steady assistant."

*

The next, Bruno Bautz, a mechanic who is interested in service station or factory work. At thirty-two, after years of separation from his widowed mother and two sisters in Estonia, his consuming ambition is to live a normal, useful life. . . .

*

Josef Wagner, a single man with not a relative in the world, is an unassuming, lowly person who is willing to work hard and has done so most of his thirty years. . . .

*

This "lone ranger" would like to go underground in America! He thinks he can give the best satisfaction in his business of coal mining. His parents, brother, and sister were left behind in the flight from Latvia, and he does not know if they are alive. He wants to begin a new life in a land where there is freedom from fear—and a chance to go upwards! He is a handsome lad, too.

(Continued on page 958)

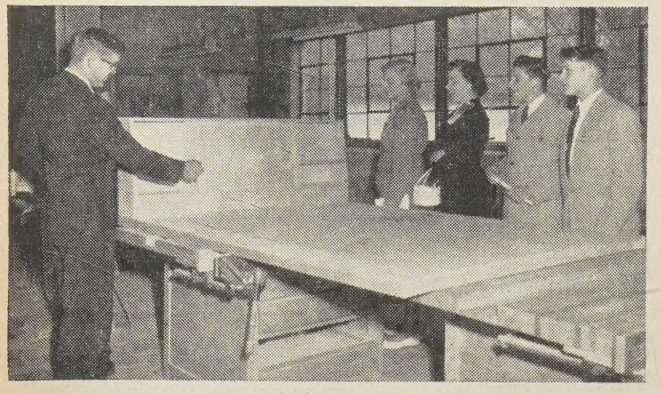
NOTE: Actual names are not given. The local pastor and Lutheran Service to Immigrants will give you detailed information if you are interested in helping to resettle a refugee family.

Here Are Your

Schools and Colleges

THIS

(THIRD IN A SERIES)



VISITING STUDENTS IN INDUSTRIAL ARTS DEPARTMENT

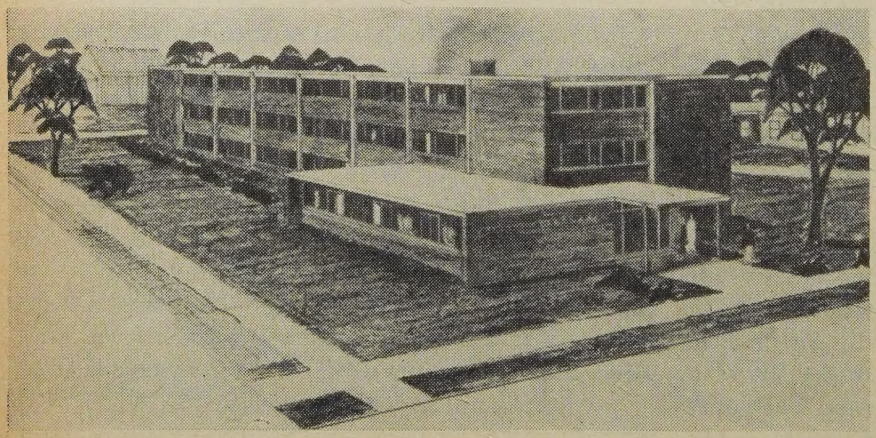
Waldorf's department of industrial arts, offering courses in drawing, shop, carpentry, metals, and design, is unique in that it offers to young men the opportunity of securing practical training in this line while securing their junior college education.

ORGAN-PIANO INSTRUCTOR DAVID BLANCHAR WITH STUDENT

Waldorf College in Forest City, Iowa, was dedicat Sunday, October 11, 1903. The events of tha climaxed months of work on the part of interested ple in Forest City and the surrounding area und direction and leadership of the Rev. C. S. Sal pastor of the United Lutheran Congregation in City.

The main building was formerly a hotel. In Feb 1901, the Waldorf Hotel had opened for business was the second large and pretentious hotel bu erected in Forest City within two years time. Di interests had tried to outdo one another to prov first-class hotel. The fame of the Waldorf sprea and people came in large numbers to enjoy the Eur Cuisine. But the cost of operation was such that i impossible to operate the hotel at a profit. After months, the Waldorf closed.

From May, 1901, to July, 1903, the Waldorf bu stood vacant. In April, 1903, the Rev. C. S. Salv who had long thought of the possibility of usin building for a school, took an option to purchas property. In July of the same year, a mass meeti interested persons decided to organize an associatio the purpose of purchasing the Waldorf Hotel and ating a Christian school. Mr. Salveson was elected dent and the Rev. T. C. Thompson of Estherville elected secretary. The building was purchased an pared for the school year and on September 23, classes were held for the first time at Waldorf Co Thirteen students were present. Before the end o first year, the enrollment had passed one hun



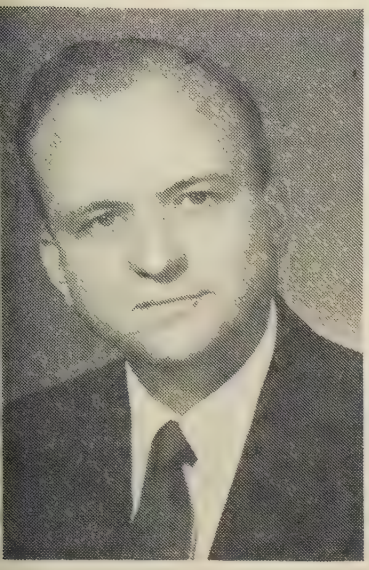
ARTIST'S SKETCH OF NEW DORMITORY FOR WOMEN

Construction will begin shortly on a dormitory for women on the Waldorf College campus. The building will be of reinforced concrete with brick exterior. It will house 60 students in 30 rooms. By a decision of the Waldorf College Board of Trustees the structure will be named after Tillie Rasmusson. Miss Rasmusson has been director of food service at the college for 35 years and has been employed by the college for more than 40 years.

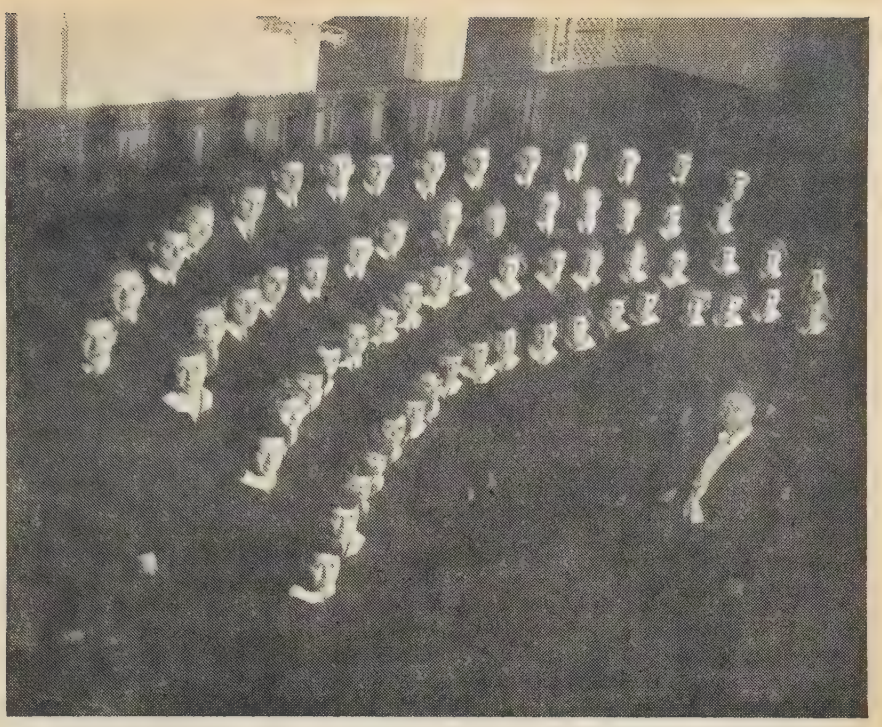
Today Waldorf College stan the only junior college of The gelical Lutheran Church, and four years of education beyon tenth grade. It is fully accredit the North Central Associatio Colleges and Secondary School the Iowa State Department of lic Instruction, and by the Board of Educational Examine a teacher educational institu Waldorf is today owned by a sociation of eighty-five congrega of The Evangelical Lutheran Ch in Iowa and Southern Minnes

ALDORF

Edited by the
Division of Higher Education



The Rev. Sidney A. Rand
President of Waldorf College



WALDORF COLLEGE CHOIR

The "Waldorf Spirit" is well exemplified in the a cappella choir under the direction of Mr. Odvin Hagen. For its size there is perhaps no comparable college in the country which sends its choir on such extensive tours. In recent years, the Choir has gone to the East and West Coasts and as far south as Texas.

e Waldorf College four-year plan has rich possi-:s for a comprehensive educational program. Here tudent is provided with opportunities to develop ectually, physically, socially, and spiritually in a esome Christian environment.

igious activities are of paramount importance at orf. The Lutheran Students Association is very : on the campus as well as the Lutheran Daughters e Reformation and the Brotherhood. Classes in religion are taught by Dr. Jacob Tanner, the Rev. Merrill Gilbertson, and the Rev. T. H. Quanbeck. At 89 years of age, Dr. Tanner finds time along with his teaching duties to do some writing. He is also in great demand as a speaker. Daily chapel exercises are conducted by members of the staff, students, and visiting speakers. During the school year a Mission Emphasis Week is held, as well as a Spiritual Emphasis Week.

A full program of athletics is sponsored under the capable direction of Coaches Rolf Lund and Bob Bungum. The College belongs to the Northwest Iowa Junior College Conference. A full intra-mural program is also offered. The student newspaper is the *Lobbyist* and the yearbook, the *Warrior*. Campus organizations include Phi Theta Kappa, Women's Self Government, Future Teachers Club, International Relations Club, Phi Rho Pi, Women's Athletic Association, as well as LSA, LDR, and Brotherhood.

STUDENT WITH MISS INGEBORG COLTVEDT,
BUSINESS EDUCATION DEPARTMENT

'aldorf College curriculum is based on a program of two-year al education. Courses in elementary education, business, and ial arts are offered for students who expect to attend college y two years.

Waldorf College is unique because of the cosmopolitan flavor of its student body. There are usually students from states stretching from New York to California.

Waldorf is also unique in that it has been a training ground for the senior colleges of the ELC. Dr. Lars W. Boe, Dr. C. M. Granskou, Dr. Martin Hegland, Mr. C. B. Helgen, and Mr. J. L. Rendahl, former presidents of Waldorf College have later served in administrative capacities at senior colleges of the ELC.

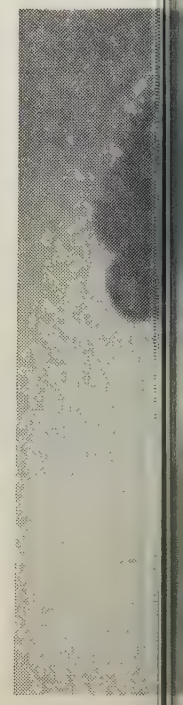
Editor's Note: A little-known and much-misunderstood organization in our Lutheran Church is the Christian Diaconate. Recently reorganized, the Diaconate is now engaged in a program of recruitment. It has a new training program which was officially approved by the General Convention.

In the following article, Deaconess Shirley Barns, Field Representative of the Diaconate Commission, explains the new training program and clarifies the role of the Diaconate in today's church.

For further information on the Diaconate, consult the August 10 "Lutheran Herald" and the October, November, and December issues of the "Women's Missionary Messenger" which contain a series on the history of the Diaconate.

Why
How

A REPORT O



DEAR MEMBERS OF THE WOMEN'S MISSIONARY FEDERATION:

Do you remember seeing the large project wheel used in the *News Bulletin* and in some of your conventions to show where the Life Membership and In Memoriam funds are being used? Did you notice that part of the wheel representing the $1,000 set aside for the Diaconate? That $1,000 is the money you are contributing for the promotional work being carried on by the Commission on the Diaconate. *This is a report to you about the new deaconess training plan and some of the field work being done in connection with it.*

It has been a thrilling experience to travel about to conventions, Bible camps, colleges and congregations of our Church to tell about the new deaconess program. I hope that you have already read the report of the Commission on the Diaconate as it appeared in the August 10 issue of the LUTHERAN HERALD.

Young women who are thinking in terms of service through the avenue of the diaconate have been favorably impressed with the idea that they are to receive their training on our church college campuses and in our schools of nursing. They may prepare for social service, Christian education, parish work, missions, nursing, or music positions in the church. So many have held the belief that nursing is the only field in which a deaconess may serve. Although many of our deaconesses are nurses, the diaconate is a fellowship of Christian women trained to render service in a variety of places. The amount of preparation necessary to fill responsible positions in our church institutions and schools is increasing and must meet the standards set up by the state in which the school or home is located. If these are to remain in Lutheran institutions the leadership must come from within our church.

TO SUPPLY LEADERS

The new program of the diaconate should provide leaders for a number of these positions. The training plan will make use of existing educational facilities thus avoiding the cost of setting up an additional school for deaconesses. The Christian Service Institute to be held at Luther Theological Seminary during summer months will be open to other women workers who desire to make further preparations on the graduate level, but do not recognize a call to serve as consecrated deaconesses.

So many people have asked about the consecration service for the deaconess. I have always told them to look at the consecration service as it is found in the Altar Book. *This makes it very plain that the deaconess takes no vows that would prohibit her from marrying should she find that to be in the Lord's will for her.* She does promise to serve Him through this avenue for so long as she knows this to be His will. It may be for all of her life or it may be for a shorter period.

When the deaconess is consecrated she makes it known that she has recognized God's call to serve in this way and she pledges herself to answer that call in freedom and joy. At the same time she senses the privilege that is hers in becoming a part of this great fellowship of trained Christian servants who labor together for the upbuilding of the Kingdom. It is expected that the deaconess will give her best this service, but it does not im that she has any special ho due her because she is a deac ess. It is important that all Ch tians serve in the place wh God wants them. While ma are called to serve in other w the deaconess believes that t is where God wants her.

ON WEARING THE UNIFORM

A deaconess usually wears an c uniform as she goes about her The people of our church gen have expressed approval at the gestion that the uniform for training under this new plan s be a tailored suit with the deac cross worn on the lapel. The which you see on this page i

The pages were prepared by Mrs

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SS PROGRAM

ioto by Vang Studio
NS

ne that has been worn for many ears by the deaconesses of our urch. The verse which is in- ribed on the cross is Matthew :40. This is the motto chosen r our diaconate. *"And the King all answer and say unto them, erily I say unto you, Inasmuch ye have done it unto one of the of these my brethren, ye have it unto me."* This cross is a ns of telling others that the one wears it comes to serve them in name of her Lord. There are y places in our cities where the oness uniform proves to be a asset in admitting the deacon- to homes, missions, and slum where she might not otherwise entrance. It is also a means of ction for her.

neral WMF Secretary of Education.

However, the rules governing the wearing of the uniform are flexible. It must never prove a hindrance to service. When worn it should serve as a neat and dignified apparel for the servant of the church. It is understood that the deaconess is not required to wear the official uniform during off-duty hours. The spirit of Christian service, not a uniform, is the true distinguishing mark of the deaconess. She is entitled to wear the uniform and cross at the consecration service and thereafter as long as she remains a part of the organized diaconate.

For her labors here the deaconess is to receive a salary comparable to that received by other women serving the church. Her service should not be weakened by undue stress concerning living expenses. She is living to serve it is true, and the amount of her earnings should be a help not a hindrance to her service.

FREE TO CHOOSE WORK

In business dealings concerning her place of service she is to make her own decisions, under God. She will deal directly with the one to whom she will be responsible in her work. She is not to be sent to any place of service except as she feels chosen to serve. She will be made aware of possible places of service through the office of the Deaconess Commission and the church in turn may come to the Commission to contact the deaconess. More definite planning concerning this will be forthcoming from the Commission.

A deep and lasting gratefulness to our Lord and Saviour is the basis for all Christian service. The deaconess in her calling is always aware of II Corinthians 5:14-15, *"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."* His love calls her first of all to give her heart to Him, to offer her life in His service and, in this case, to spend much time in preparation that she may offer her best in helping others. In defining this type of service the Commission on the Diaconate has stated that "The deaconess is one who, having recognized the call of God to full-time Christian service and having pursued the prescribed training course, has voluntarily pledged herself in the rite of consecration to become a servant of the Church for *'so long as God shall give her grace to continue in this calling.'"*

Over the years the outward organization for such service has changed from very free types of associations to more closely knit types of group living. We have been tempted to look at the outward structure more than at the inner life and service when we think of the word diaconate. The value of the organization does not lie in the fact that it has often placed the deaconesses in a class by themselves. Whatever form it takes the diaconate should mean one thing, and that is Christian service. Orderliness and organization certainly fit into the picture of the church at work. Trained leadership is ever in demand. The benefits of strong ties of fellowship, a unity of purpose, and a certain sense of security are not out of place. The knowledge that the deaconess goes forth into service with the approval and blessing of the Church is strengthening to her.

MEETING THE NEED

The diaconate must always meet a need in the church. We believe that there is a need for more emphasis on a greater number of trained leaders. Why should the institutions and congregations of our church not receive the benefit of the very best training? We believe that the new plan for the preparation of deaconesses will help to meet the need of

(Continued on page 964)

All Hail the Power of Jesus' Name

Harold B. Kildahl

THE NINETEENTH SUNDAY AFTER TRINITY
October 24, 1954
Text: John 9:1-11

This blind man has always been close to my heart, primarily, I imagine, because he could not be shaken from his faith and testimony. He was sure. The power of Jesus was a reality in his life. He had "tasted and known," and no man could say him nay.

He had lived in darkness. Now he walked in light. The symbolism of the man can be readily applied to the world around us. Without Christ the world is in darkness. With the power of Jesus the world is in light and by the grace of God it can be and is a world where children of the light dwell.

There is darkness, you know—real darkness. The F. B. I. report for the first six months of 1954 indicates that major crime increased ten per cent over a similar period a year ago. That's darkness, and it is increasing. The plight of the American foreign policy just now is one that shows the reality of darkness, "covering the earth" as inch by inch, day by day, the intrigue, the corruption, the false promises, and false doctrines of the Communist philosophy spreads itself in an insidious manner upon the lives of men and nations. That's darkness and it is increasing. Sound the alarm; ring the bell; and call the roll. Increasing juvenile delinquency and crime (see *Newsweek* and its frank article a few weeks ago), drunkenness, and rising statistics on the use of narcotics warn us that darkness is a reality. There is only one power to overcome it. That power is the power of Jesus' name.

Christians have access to power far beyond their own comprehension. The problem is to "convince the already convinced" that power is real and accessible, and to arouse the Christians of the day to a frank, honest, sincere, and faithful use and application of the power of Jesus' name in day to day living.

What about your life? Are you using the world of power? What about your home? Is it a place where light is found, and where Jesus and His Word are honored? Do you actually encourage others to "come to church" and do you go there regularly yourself? Is Christ your point of first resort, your Prophet, Priest, and King? Or is He the point of last resort, to be used only after everything else has failed?

The power of Jesus' name—it has not changed. It is real and vital to the Church, the home, the society, and the people of our day. Friend, use it, and together with millions sing: "All Hail the Power of Jesus' Name."

The Danes Have a Name for It

(Continued from page 953)

If this were television you would see that Zlezak walks stiffly. He was shot in the knee c the war but fortunately is not really handicapped by. He is generous with his smiles and is the s person who might be one's father. He is a car and painter trained in the school of hard knocks teen-age daughter sings in the choir and likes ou sports such as skating and swimming. Despite enthusiasm, this family has been unable to build a for themselves. The mother brushed away a tear interview was finished and then looked confiden her husband as she said, "We are placing all in hands."

*

"We have no home, no work, no savings," this uanian wife points out. "We are sick for work," the older girl. The husband, unemployed seven still hopes for the chance to be independent. "It not take long to build a new home for we hav will." He is a "schlosser" (will someone please t late this German word without calling it "locksmit His practical mind tells him that life on a farm is b for a family of five. He understands the obliga involved and will respect, he says, and he knows ing. He looks capable of doing good work.

*

"War babies," the mother calls her two older chil Look at Rickard, who was born after the war. H the only one who is of normal growth. Rickard plump youngster, while Elsa, ten years old, look though she is seven, and Manfred, seventeen, n pass for twelve or fourteen. Here are children who o ly have paid the price of war in shrunken bodies w never had a chance for wholesome development. children followed the conversation about possible in gration with tenseness. Their keen eyes seemed to through one. Only the father broke down; his explained that the struggle for existence is almost n than his tired shoulders can carry. "Ich will kaemp he declared. "Ich will fuer meine Kinder kaemp He is a printer and a good one. Without help this able couple and the "war babies" and the post child are doomed. This is not a pleasant picture, bu us linger over it, for there, but for the grace of G we might have gone.

*

And so the pages of this album turn on. You are artist in giving who retouches these human pictu Your friendship and a few of your resources will to restore life's values to devastated human beings bring true life into your living. Will you help a fa find a home? The greatest force on earth is love.

Meditations for the Family Altar

J. R. Hestenes

TOWARD REFORMATION SUNDAY

Epistle: Romans 11:1-12

The Gospel: Matthew 13:44-50

Monday, October 25
OTHERS

Read Romans 14:1-9

ne of us lives to himself, and none dies to himself.

ere is no such thing as being all in the Christian experience. We he constant company of Christ. He h us in life and in death. Therefore, live, we live unto Him; if we die, unto Him. There is no such thing ng all alone. There is always more just self involved. This is a joyous ht.

ere is a cautioning thought, too. erson does not live to himself, his has an effect upon others. No man nto himself alone. He sins unto God ther people. He is out of sorts with nd creates misery among others. One sin is everybody's burden. A father's is felt by the family; a son's sin the heart of his parents.

the same token the good we do is by others. A smile coming from a ul heart sets smiles on faces all us. This is the law of life.

us with righteousness, O God.

\+ +

Tuesday, October 26
ABIDE

Read John 15:1-8

"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."

Jesus impresses the point that to live in His power we must be connected to the source of power which is Himself. The word "abide" is repeated over and over again in this passage, as though to drive home the importance of this truth.

And Jesus knows whereof He speaks. Those who live close to Him show in their lives in whose presence they dwell. "He has a session with the Savior before he comes to work," was said of a college president. If this was an announcement of a secret it caused no wonder, for all who saw the president at work knew that he had a good source of power.

In His Word, in prayer, in meditation, all of us have opportunity to abide in Christ. These are hand-holds on almighty power that make us strong. These we must use for we cannot stand alone.

Help us to abide in Thee, O Jesus. Amen.

\+ +

Wednesday, October 27
HARD ASSIGNMENT

Read I Kings 21:17-25

The word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel. . . ."

It was a hard assignment, but Elijah was under orders. He would rather not go down to talk to Ahab, but there was no getting around it. God had a message that was to be delivered, and Elijah was the messenger. Ahab had sinned and led the people into sin. Because of this he was doomed. Elijah was told to tell him this truth, and he did.

To speak of sin, or to preach sin, is never an easy task. For that reason the subject is skipped in some quarters. People would rather be told "how good they are" and be patted on the back. However, the business of the Church is not to keep people sleeping, but to wake them up.

To speak fearlessly is still the assignment of God's prophets. Only when people are reminded of their sins can they be told of the way to God through Christ who became sin and died to destroy its power.

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Thursday, October 28
FOUNDATION

Read I Corinthians 3:11-23

no other foundation can anyone han that which is laid, which is Jesus.

group of people stood across the from a beautiful new church. One em said, "That church is so well it will stand for 200 years."

was right. The stone that made up alls could withstand the elements. late on the roof would endure any- the weather or the seasons would The whole construction was such ire could not destroy it. All of it, eds of tons of stone, steel, and con- stood on footings deep in the ground. he walls, not the roof, not the steel d 200 years of life; but the foot- the foundation.

it is with life. If life is founded rist, on full faith in Him, it will forever. If it is built on any other ation it will fall. Christ is the the Firm Foundation. Be sure you ilding on Him.

Thou my Foundation, O Christ.

Friday, October 29
THE CHURCH

Read John 2:13-17

In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business.

Jesus was deeply disturbed at the misuse of the temple. The house of God had become a house of commerce. In clear words and action He made it known that the temple was a place of worship.

The Reformation was a house-cleaning for the Church. So corrupt was the Church that its true purpose had been lost from sight. Luther and other reformers before his time, worked hard and long to restore the Church to its purity.

"Let the Church be the Church," is the name of a book written in our day. This should be the wish and the determination of every faithful son and daughter of the King. May it be for all the agency of the Holy Spirit where the Word is preached and the Sacraments are administered. This must be the first and most important business of the Church. Then we will be in tune with Christ who died for it.

Bless Thy Church, O God. Amen.

Saturday, October 30
REFUGE AND STRENGTH

Read Psalm 46

God is our refuge and strength, a very present help in trouble.

This Psalm has brought comfort to untold numbers of people. It rings with a great conviction of truth. God *is* a refuge and He *is* a strength. His help is not a long way off. It is *present.*

Perhaps no one ever felt more deserted or more overwhelmed than did Luther during the times of the Reformation. Yet, he took courage in this word and was able to stand up with true courage. By taking refuge in God he was given strength. God was with him in the battle.

Our struggles may not be as tremendous as Luther's, but our troubles are real, and they do disturb us. We are downhearted, and at times we are ready to give up. How good it is to turn to these words: "God is our refuge and strength, a very present help in trouble."

When we learn to depend upon God we have laid hold of a secret that supplies us with unlimited power.

Make us depend on Thee, O God. Amen.

Here and There on the Christian Front

Edited by Raymond M.

PREFER BAPTISTS TO BEER

After a summer of baseball broadcasts sponsored by Baptists instead of brewers, a Louisville, Kentucky radio station, WGRC, has dropped all beer advertising. The general manager, who had notified its network affiliate of its new policy, said, "We had been thinking of it for some time. We carry quite a lot of religion on our station and it was just not consistent to carry beer or wine advertising. When the Baptists came along and sponsored our afternoon baseball, we just decided to drop alcoholic advertising altogether."

A spokesman for the Long Run Association of Baptists said the move makes the station the second major network affiliate in the country to drop beer commercials.

The arrangement this summer replaced the previous beer commercials with plugs for churchgoing and living Christian lives. Baseball fans were startled by hearing announcements about the power of prayer instead of the qualities of a particular brewer's product. The Baptists made the arrangement without cost to themselves by reselling the six games a week to unobjectionable sponsors who paid for the entire show and split the commercial time with the association.

SOUTHERN PRESBYTERIANS VOTING 'NAY'

All six presbyteries of the Presbyterian Church in the U. S. (Southern) that have voted thus far on the proposed merger of the denomination with the Presbyterian Church in the U. S. A. and the United Presbyterian Church have opposed the plan, according to an announcement by the secretary of the Association for the Preservation and Continuation of the Southern Presbyterian Church, which is spearheading opposition to the union proposal.

It was reported that only 16 more negative votes by presbyteries of the Southern Church are necessary to prevent its participation in the merger.

SPIRITUAL HEALING

The General Assembly of the Presbyterian Church of South Africa adopted a committee report advising the Church to "set her face against all public services of healing." In presenting the report it was stated that some public faith-healing missions had gone far in destroying the atmosphere of mutual trust and co-operation between the Church and the medical profession.

It was also stated that public services of healing are bound to generate great stress and emotion and that under such conditions temporary psychological effects may be mistaken for "cures," and that public healing missions might lead to a serious misunderstanding of the relationship between faith and health. As a result the Christian faith might be turned into a cult of physical healing, even though Christianity is not faith in physical healing nor in a healer, but faith in Christ.

In London, England, meanwhile, a spiritual healing service was held in Albert Hall attended by some 6,000 persons including some 17 members of the Church of England's Commission on Divine Healing and sentatives of the Council of Heal that Church which includes three bers of the British Medical A tion. The spiritual "healer" a service was 60-year-old Harry Ed who has a constant stream o people coming to him.

For several years the major c bodies in Great Britain have sho growing interest in divine, or sp healing, including the Church of land, the Methodist Church, an Church of Scotland.

W.C.T.U. OFFICERS

RNS Photo

All national officers of the Women's Christian Temperance Union were re-elected at its 86th annual convention. They are, left to right, seated: Mrs. Glenn G. Hays of Evanston, Illinois, president; Mrs. C. V. Biddle of Knoxville, Tenn., vice president, and Mrs. H. E. Mielke of Evanston, corresponding secretary. Standing are: Mrs. Fred J. Tooze, Portland, Oregon, recording secretary; and Mrs. H. F. Powell of Evanston, treasurer.

YUGOSLAV CAMPAIGN FAILS

A Communist campaign agains Church in Yugoslavia has back delegates to a Disciples of Chris vention in St. Paul, Minn., were "The Communist leaders separate Church and the State and though Church would sink," said the Wendell Pew of Austin, Minn., spent three months in Yugoslavia summer studying the religious tion.

The action of the Communist ers, he said, "Gave the Church life. In many ways it is stronge day than ever before."

He reported that Yugoslavia cially has freedom of worship, that there can be no public mani tions of religious activities and pa may not call on persons who are members of their churches. Chri education of children is difficult, not impossible. Parents have to waivers to permit their children attend church classes and some reluctant to do so.

UNITED CHURCH TALKS MERGER

With only one dissenting vote General Council of the United Ch of Canada, at its biennial meeting, proved a resolution calling for a for union with the Church of Engl in Canada. The resolution recomme ed that the union committees both Churches "devise a plan for

RELIGIOUS TOWN HALL MEETING

RNS Photo

seven St. Paul, Minnesota, clergymen make up a panel known as the "American us Town Hall Meeting." The panel has presented weekly discussion programs over apolis-St. Paul television stations since it was organized in January, 1953. Members panel are, left to right: the Rev. Mahlon W. Pomeroy (Baptist); Dr. Clifford Ansgar (Lutheran); the Rev. Joseph Vasliou (Greek Orthodox); Pastor A. A. Leiske th-Day Adventist), founder and moderator of the program; Rabbi Bernard Raskas; v. Ira B. Allen (Methodist); and the Rev. Lloyd Gillmett (Episcopal).

the ideal of a reunited Church," uggested that this plan be sub- l to the individual churches of denominations for consideration tudy.

e merger issue has been before Churches since 1943 when the h of England in Canada in- other communions for reunion The Presbyterians replied and nged a few letters, the Baptists othing, and the United Church no time in entering conversa- with the Anglicans. Since that the negotiations have been con- g.

pokesman for the United Church 'Both our Churches are definitely itted to organic union as our aim. id not talk about that at first. We l of co-operation. But, now we are itted to organic union as the

TH AFRICA REJECTS HOLIC PLEA

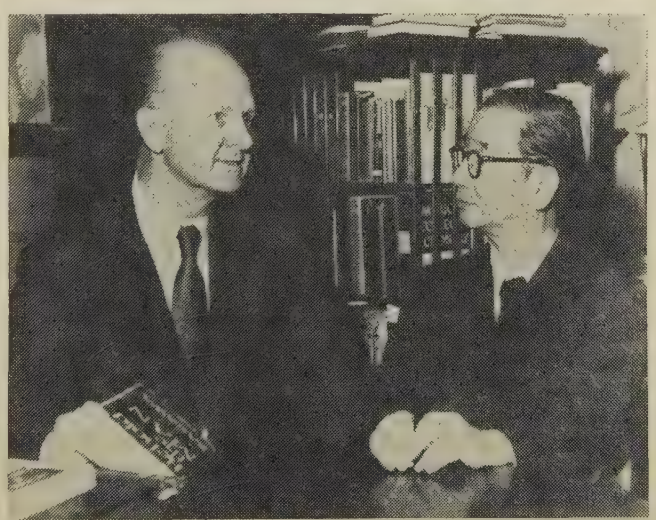
ea that Roman Catholic African s be allowed to continue with tate support, side by side with w government school system, has lenied by the Native Affairs Min- The minister, Dr. H. F. Ver- , said that he could make no sions or exceptions for Catholic s, even though such institutions had a very good record of discipline and sound achievement.

The Bantu Education Act, passed by Parliament last year, authorized the government to take the administration of education out of the hand of provincial authorities and put it under the Union Department of Native Affairs. Ownership and control of the schools also could be taken from the mission churches. The schools would then become state schools, administered directly by the state or by local Bantu tribal communities. Apparently the government plans to get at the matter by reducing and finally eliminating state subsidies.

WORTHY OF NOTE . . .

Assistant Secretary of Labor Ernest Wilkins told thousands of persons at the Lincoln Memorial that the Church has "key responsibility" in the present transitional period marking the end of racial segregation in American public schools. . . . Both major political parties in New York have pledged themselves to seek amendment of the state constitution to permit the operation of bingo and similar games by church, charitable, and veterans' organization on a local option basis. . . . Giving for missionary and benevolent causes by Evangelical and Reformed Church members increased 224 per cent in the 13-year period from 1940 to 1953. . . . J. Edgar Hoover, director of F. B. I., has warned the nation's civic and religious leaders that unless the present rise in the crime rate is halted, 1954 will see a new all-time record for lawlessness in the U. S. . . . Soviet radio commentators charged that the U. S. organized the recent Second Assembly of the World Council of Churches "solely for the purpose of making political capital out of it.

WINDOW TO HONOR KAGAWA



RNS Photo

Dr. Edward Hughes Pruden, pastor of First Baptist Church in Washington, D.C. (left), tells Dr. Toyohiko Kagawa, noted Japanese Christian leader, about plans for a stained glass window in the church's new house of worship that will depict Kagawa's work in the slums of Japan. When told of the plans Dr. Kagawa declared: "I do not deserve this honor." The building which is planned is expected to be the largest Protestant parish church in the nation's capital.

Correspondence

THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

►At the time the question of affiliating with the World Council of Churches was debated in our Church, much was made of this argument that we ought to join because membership in the WCC would promote unity of faith, especially the unity spoken of by Christ in John 17. You remember perhaps, as I do, how this argument was used repeatedly by those favoring membership in the WCC. The Second Assembly of the WCC at Evanston, Illinois, August 15-31, demonstrated how this unity in the World Council expresses itself. Out of Evanston came, not unity, but disunity; not harmony, but disharmony. On questions like "The Second Coming of Christ" the Assembly was divided, "a house divided against itself." The publication of the contradictory reports in the newspapers of Chicago and Evanston impressed upon the public how divided the Protestant Churches really are. I was at Evanston during the two weeks the Second Assembly was in session, and I attended such sessions as were open to me. I saw very little semblance of unity in the World Council of Churches.

Much has been made of the fact that the Lutherans were so numerous and so influential at the Second Assembly in Evanston, Illinois. In an editorial in the LUTHERAN HERALD for September 14, 1954, appears this statement: "At times it almost seemed as though the Lutherans were not only the largest single group, but also the most influential. One of the presidents—Bishop Berggrav—is a Lutheran." Then, later on in that same editorial, mention is made of the fact that Bishop Berggrav advocated open Communion for the delegates at the Assembly, which is a compromise of the Lutheran stand on this. The editor was so thoughtful as to mention that Bishop Johannes Smemo, present Primate of the Church of Norway, had to declare that Bishop Berggrav did not speak for the Church of Norway. If the Lutherans who are in the World Council are to exert an influence, they must be "on their toes" at all times, and they must refute and even deny much of what is proposed by the Reformed wing of the World Council. Juggle statistics as we may, it still is true that the Reformed are in the majority, both in numbers and in influence. The clash between the Lutherans and the Reformed will have to be sharp and even caustic, unless, of course, the Lutherans compromise. If "unity" in the World Council is to be achieved, somebody will have to compromise their confessional stand and their convictions. The Reformed group will not surrender their views without a battle; it will be just as determined to preserve its historic faith as the Lutherans will be. Unless one or the other capitulates, the division will continue, and living in a divided house is neither pleasant nor desirable, Lutherans can give a stronger witness to their faith by remaining outside the World Council of Churches. The example of Martin Luther is still the classic example, and I believe the correct one.

Dr. Geoffrey Fischer, Archbishop of Canterbury, a leading churchman of England, was asked for his impression of the achievements of the Second Assembly at Evanston, Illinois, and he is reported to have replied: "We did abs nothing, and we did it exceedingly well." Whether that appraisal is correct is not for me to judge. In the on "The Second Coming of Christ," Dr. Oxnam, one six presidents (before the election of the new officers) this remark: "I am frank to confess that I do not what you are talking about." Dr. Oxnam is one most influential figures in the so-called Ecumenical ment.

Christ is coming again; this is the plain teaching of ture. We need never be in doubt about that, if we b that Scripture is God's inspired Word. The signs annou his Second Coming are also clearly indicated in the Testament. Perhaps the greatest thing accomplish Evanston was to augment these signs, and to ale evangelical believers to see that the "time of our l return" is closer at hand than we think. Certainly, believers should be spurred to greater zeal to witne Jesus Christ and to proclaim the true Gospel, sav grace through faith in Jesus Christ. The Gospel mu proclaimed and it must be received by faith. How can who deny the inspiration of the Scriptures, the de Christ, the Atonement, the Sacraments as Means of lead souls to Jesus Christ?

(Rev.) Oscar Rem
Humboldt, Iowa

CONCERNING MEMBERSHIP IN THE WORLD COUNCIL

►The reports on the World Council in the Septemb issue of Lutheran Herald were very enlightening well-reported, and I am overjoyed to see the predomi of conservative theology there. One's first thought w be that, since Lutheranism seems to be making su positive contribution, certainly there should be no r why the ELC should not belong. But, to base our thin on this alone would be pragmatism—"if it works, it's ri and pragmatism is only a negative test of truth.

Personally, I can't see that members of the World C cil bore "witness to their oneness in Christ" (Luth Herald, September 14, p. 842). Do we really have "on in Christ" in any sense of that word? To take an exa can the Justification by Faith Church stand beside Eastern Orthodox Church (which denies the doctrin justification by faith apart from works) and "bear wi to their oneness in Christ"? How can there be fellow at all, when our Bible and our confessions teach that is justified (is a Christian) by faith in Jesus Christ wit the aid of any human merit? There seems to be a str dualism of thought here. I think if Paul had visited E ton, he would not have sat "self-righteously on the lines." I do think, however, that he would have rema on the sidelines, humbly but uncompromisingly, spea the truth in love. Perhaps he would say it this way: ' are severed from Christ, you who would be justifie the law; you have fallen away from grace" (Galatians

It seems to me that for the Lutheran, the standar membership in the World Council of Churches is in cient, because it does not hinge on the key doctrin Scripture, which is justification by faith. This is true, only in relation to the Eastern Churches, but also i lation to liberal Protestants who hide behind good e gelical phraseology. Let us distinguish between "suspic and "discernment" in this day of ambiguity.

Let us think this matter through very thoroughly be we enter the merger. Let us air our opinions very fra

ompletely, and ask our brethren in the other synods ned to do the same. This does not mean that we make pre-commitments for the future Church. It does that we will be voting more intelligently when the lecision comes, concerning the merger.

Don Baron
Luther Theological Seminary
Saint Paul, Minn.

"MESSAGE FROM EVANSTON"

anks to Lutheran Herald for giving us The Message Second Assembly of the World Council of Churches. s hope that all our people read it, ponder it prayer--and do something about it!

ad read it before it appeared in the September 28 of the Herald, and I had thanked God for it.

w I read the editorial in the same issue and find that litor offers some rather serious criticisms. "Where is Word of God?" he asks, and declares that "neither Word nor the Bible is recognized." He expresses "unss at the pointed omission of any reference to it." ditor fears this was "not an oversight." And then he, t cynically I feel, states that "it is a bit difficult to e that a Council which can presume to speak to the nes on *Christ, the Hope of the World* without a reference to the Word will be much interested"—amendment proposed by Bishop Berggrav and which to insert a reference to Scripture in Article I of the itution. (As the editor acknowledges this amendment ot rejected but was referred to the churches for contion. Other amendments of a "liberalizing" tendency introduced, but they were rejected.)

large proportion of the delegates at Evanston were rans. No doubt most of them, if not all, voted for loption of the Message. One wonders what they would the editor's criticism. To this writer the criticism founded. To be sure, the Message makes no direct on of the Bible as God's Word. But even so, is it not nt throughout that it *recognizes* the Bible as God's ? The whole Message is redolent of the Bible, is it Many sentences are almost direct quotations. From possible source could the Message have come, if not the Bible? Only men who know and accept the Bible od's Word could have written that Message. Surely, Message bears no evidence of a desire to ignore the To this writer it seems evident that if Bible-believing tians had not been in a preponderant majority in Evanthis powerful, evangelical, and challenging Message never have seen the light of day.

at about the editor's other misgivings? He admits here must be an "ecumenical dream." But, he fears he Message from Evanston aims to encourage and ill-considered and precipitous church unions on a level. I cannot share the editor's fears. The Message not encourage us to throw confessional principles out window and form mergers on the basis of a least on denominator. It does not intimate, for instance, ur Board of Home Missions should cease organizing churches on a confessional Lutheran basis, nor that shed congregations should begin practicing indisate unionism. The Message does raise this question: ur church seriously considering its relation to other nes *in the light of our Lord's prayer that we may be fied in the truth* and that we may all be one?" (Italics -N. A. L.) It also asks: "Is your congregation, in co-operation with sister congregations around you, doing all it can to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?" Surely, to "consider" our relation to other churches is not asking too much! The Message suggests that this be done "in the light of our Lord's prayer that we may be sanctified in the truth"—than on the basis of expediency. To this writer these requests seem right and Christian.

May there not be many and unexplored ways in which we and our fellow Christians, without selling out one iota of conviction or confessional principle, could make a strong united impact upon a world which today often derides us because of our divisions and finds in them an excuse for ignoring, or even hating, our blessed Lord and Savior?

"I believe . . . One, Holy, Christian Church, the Communion of Saints." So we declare. But, are we aware of the tremendous implications of this statement? Have we done much more than give lip service to it? Is there not something more we ought to do about it? Those Presbyterians, Anglican, Methodist, and Baptist "saints" also belong to the One, Holy, Christian Church. They are more than our tenth or fifteenth cousins. They are our brothers and sisters in Christ. Unfortunately, brothers and sisters do not always agree. Differences may sometimes be so sad as to have resulted in their acting like strangers to one another. If in a situation like that, some members of the family would even refuse to attempt to bring the factions together, we surely would have no praise to lavish upon them. But what about God's family—the family redeemed by the blood of His Only Begotten Son?

The World Council of Churches may not be "officially" before our Church this year. But let it be before us "unofficially" then; in our study of Scripture, in our prayers, and in our conversations with fellow Christians, in order that we may be conscientiously prepared to take God-pleasing action when that shall be called for.

(Dr.) N. Astrup Larsen
Decorah, Iowa

P.S. May I add a postscript in regard to *the World Council and the Bible?* You may recall a little book entitled *Pilgrimage to Amsterdam,* published in 1947 in preparation for the First General Assembly of the World Council. One chapter bears the heading *Has God a Design?,* and on page 35, we read as follows:

"Where shall we look for evidence of God's design? We shall look for it first in the Bible, which is, Christians believe, the record of God's action in the world and the revelation of His nature. To put it more shortly: in the Bible we learn what God has done and what He is. Without it we should never have been able to 'know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.' In the drama of the incarnation, mission, death, and resurrection of Jesus, followed by the gift of the Holy Spirit, and the development of the Church, we have, we believe, the evidence of God's eternal design. There can be no Gospel without the Bible, nor any Church."

N. A. L.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Why Deaconesses

(Continued from page 957)

our church in this particular area of service in the days to come.

Through many years the diaconate has proved of value both in times of peace and in times of emergency. The ministry of the Word and in the ministry of the mercy have gone hand in hand through the years.

One should read into the history of the diaconate to get the complete picture of what it has meant in the past and a vision of what it can mean in the future. A ministry among the handicapped, the epileptics, cerebral palsy and muscular dystrophy cases, is alone a challenge for this type of service. You can think of many other places of need. As we look into the uncertainty of the world's future we are reminded, too, that when disaster came to Europe in the last war and pastors were prohibited from holding services in their churches, the deaconesses of the organized diaconate walked among the scattered flocks to speak the message of the love of Christ through their ministry of mercy.

Now that the General Convention has officially approved the new training plan we are beginning a program of recruitment for the diaconate. We are grateful for your continued support and your prayers as this promotional work moves ahead.

Sincerely,
Shirley Barns

Within the ELC

(Continued from page 946)

Homes, died Sept. 19 at Kenyon, Minn. Obituary will appear in a later issue.

The Rev. Otto Dale, Minneota, Minn., has accepted a call to Trinity Church, Thief River Falls, Minn., and will move there early in the new year.

The Rev. Arvid M. Romstad, Evansville, Wis., was recently given a substantial money gift by his parish for the purchase of a new automobile.

The Rev. J. O. Holum, associate pastor of Central Lutheran Church, Minneapolis, since 1947 was honored by the parish Sunday afternoon, Sept. 26, celebrating the 40th anniversary of his ordination into the ministry.

Mrs. O. G. Malmin, wife of the editor of "Lutheran Herald" left early in October for Germany as a member of a committee of six sent by the Lutheran Refugee Service to screen applicants among German expellees from eastern Europe for admission to America.

Dr. Eugene L. Fevold, professor of religion at Concordia College, Moorhead, Minn., sailed Sept. 15 for Norway, where as a Fulbright scholar he will study modern Norwegian church history. Mrs. Fevold and their two children accompanied him.

The Rev. Clifton L. Bruland, former U. S. Navy Chaplain, was installed Sept. 12 as pastor of Ridgeway Church, Ridgeway, Iowa. This congregation has until lately been a part of the Cresco-Orleans parish, served by the Rev. J. E. Borgen.

The Rev. Otto E. Hesla has resigned as a staff member of the National Lutheran Council's Division of American Missions, and will after Nov. 1 begin the work of establishing a new ELC Home Mission church in Houston, Texas.

The Rev. C. W. Solberg will terminate his assistant pastorate in United Ev. Luth. Church, Oak Park, Ill. on Dec. 5, and will be installed a week later as pastor of St. Paul Church, Villa Park, Ill.

Dr. Alf F. Borge, medical missionary, sailed together with his family on Sept. 19 for France, where he will be engaged in language study for a year prior to leaving for service in Madagascar. His missionary stipend is contributed by the various organizations of the Callender parish in Iowa.

The Rev. Walter Holtan, formerly of Blackduck, Minn., was installed Sept. 12 as pastor of Our Saviour's Church, Patterson, Calif.

The Rev. R. M. Christensen, Leland, Ill., has accepted a call to the Kickapoo parish, Soldiers Grove, Wis., and will move there about Nov. 1.

The Rev. A. B. Heltne, Bradley, S. Dak., will early in the new year move to his new parish at Goodridge, Minn.

DISTRICTS

Eastern

Bruce, Wis. The cornerstone of the new church of Nathaniel congregation, which is a part of the Exeland parish, served by the Rev. S. T. Thompson, was laid Sept. 12 by P President Schmidt. The new has been in use since July 23.

Janesville, Wis. An offeri $16,300 was received for the b fund of the new First Lu Church when cornerstone-layin vices were conducted Sunday, 19. The pastors of the church, C. Austinson and Irvin A. Sub ducted the services. Assisting w tern Alfred H. Langhough an ford Wanke, chairman of the of Trustees; Horace Hilker, S school superintendent; Harry son, secretary of the Building Co tee; and Fred H. Westphal, tr of the Building Committee. Th church will seat 1,000 persons ar have 20 class rooms in the house. The cost of the stone bu will be in excess of $600,000 church and parish house is bein structed on a site of eleven acres

Brooklyn, N. Y. Youth Sunda observed in Bethany Church, of the Rev. J. M. Amundsen, on 26, with young people condu nearly the entire morning w service. Four members of the L League conducted the liturgy, i ing the reading of the epistle from a Braille Bible by a blind le Three other leaguers each gave an minute talk, which took the pl the morning sermon. In additio first class in the history of Be was graduated from the High S Sunday school department.

Southern Minnesota

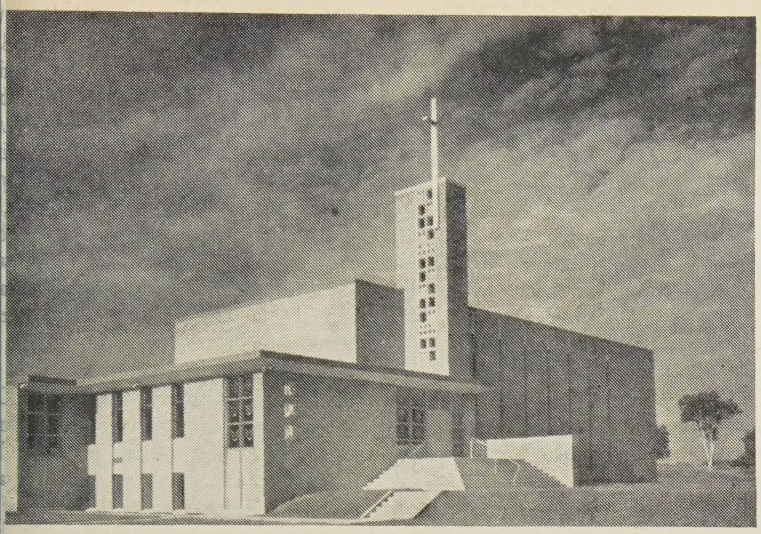
Sunburg, Minn. On Sept. 5 th ish of the Rev. Oliver Thompson a "welcome home" reception f pastor and his family after their from their summer vacation o Pacific Coast. They were presen money gift.

St. Louis Park, Minn. West Church, parish of the Rev. Norm Nielsen, has recently added to its two full-time workers: Jane M and Elizabeth Larson, recent g ates from St. Olaf College, as p visitor and secretary respectively a part-time worker: A. Richard sen, Luther Seminary senior, as r ter of music.

Appleton, Minn. Zion Church ish of the Rev. P. B. Wold, ins Miss Lucille Pierson of Win Minn., and graduate of Augu College, as its parish worker on 12.

Minneapolis, Minn. On Sept Bethlehem Church had its new

DEDICATION OF NORTHERN MINNESOTA CHURCH



is pictured the new fane, of contemporary design, erected by Trinity Church in Rapids, Minn., parish of the Rev. J. B. Jerstad. It was dedicated Sunday afternoon, 6, by Dr. A. E. Hanson, president of the Northern Minnesota District, assisted by er clergymen. Other services held on the day of dedication were: a youth service at m., with sermon by the Rev. David Halbakken; morning worship at 11 a.m., with by the Rev. Adolph Egge; and a confirmand's reunion service at 8 p.m., with by Dr. Joseph L. Knutson of Concordia College. The 143x45-foot structure is built orced concrete, brick, tile block, steel, stone, and wood. The nave seats approximately sons.

arish education building dedi- The rite was administered by A. Aasgaard, president emeritus e Evangelical Lutheran Church. e following Wednesday evening sh education dinner was held in rlors of the church, the speaker Dr. A. N. Rogness, president- f Luther Theological Seminary. ngs were brought by the Hon. Ioyer, mayor of the city, Dr. E. inertson, president of the South- innesota District, and Dr. J. C. eus, ELC secretary of Christian tion. Pastors of Bethlehem h, are Maynard Iverson and nd Williams.

na-Hopkins, Minn. Shepherd of ills Church is to be the name new congregation under forma- this Minneapolis suburban area. ish hall which is being built at Road and Maloney Avenue in is expected to be completed n November. Until the parson- completed the pastor, the Rev. Ranum, is living at 306 Blake Hopkins.

neapolis, Minn. Sunday after- Sept. 26, Bethel Church, parish Rev. A. C. Lehman, conducted nd-breaking service on the site new church edifice to be con- d at 41st St. and 17th Ave. S.

ng Valley, Minn. Our Saviour's h held a reception Sunday after- Sept. 12, for its pastor, the Rev. W. J. Pilgrim, and his wife, the occasion being the 25th anniversary of their wedding and of his ordination. Several gifts, among these a substantial cash gift, were presented to Pastor and Mrs. Pilgrim.

Madison, Minn. Miss Ida Martinson of Dalton, Minn., is the new parish worker in the Madison parish, which is served by Pastors Reuben A. Wangberg and P. M. Trelstad.

Northern Minnesota

Pequot Lakes, Minn. On Sept. 12, Our Saviour's Church, parish of the Rev. Murley A. Severtson, dedicated its new $100,000 church building. The rite of dedication, administered by Dr. A. E. Hanson, president of the Northern Minnesota District, was participated in by eight other clergymen. The new church is joined to the old one, which is retained for overflow space and for class rooms.

Waubun, Minn. After undergoing extensive remodeling, most of it done by volunteer labor, Lake Grove Church, parish of the Rev. C. A. Fritz, was re-dedicated by District President Hanson.

Rocky Mountain

Fairfield, Mont. The Fairfield parish held a reception Sunday evening, Sept. 5, for its pastor, the Rev. E. E. Tollefson, and his wife; the occasion being the 25th anniversary of their wedding. In addition to a cash gift from the two congregations of the Fairfield parish, Pastor and Mrs. Tollefson also received a cash gift from his former parish, Big Timber-Melville.

California

Aina Haina, Hawaii. The newly organized Calvary Church in this suburb of Honolulu will hold its first worship service Sunday, Oct. 17, 9:30 a.m. at the Hind Company office building. Serving this new church are the Rev. Stanley V. Gjervik as pastor and Miss Constance Lunde as parish worker. Pastor Gjervik's address is Aina Haina, Box 794, Honolulu, T. H.

Canada

Claresholm, Alta. Nidaros Church, parish of the Rev. Amund Tveit, will celebrate its 50th anniversary Oct. 30-31.

SUNSET HOME DEDICATION IN CALIFORNIA

The new building of Solheim Lutheran Home at Eagle Rock, Calif., was dedicated Sunday afternoon, Oct. 10, by Dr. Gaylerd Falde, president of the California District. Participating in the ceremonies were also Dr. M. A. Dahlen, ELC charity director; C. L. Nasby, ELC auditor; and Mrs. Elizabeth Deaver, of the California Social Welfare Department. The cost of the new building amounts to about $285,000. The Home is licensed to care for 80 residents. Its superintendent is the Rev. S. D. Disrud.

NORTH DAKOTA STATE HOSPITAL CONDUCTS CLINIC

Several ELC pastors attended Sept. 13-15 a clinic conducted by the staff of the State Hospital at Jamestown, N. Dak., the fourth in a series of clinic studies conducted under the auspices thus mentioned. A number of staff workers participated in the program. Chairman of arrangements was the Rev. B. B. Nielsen, Lutheran chaplain at this hospital for the promotion of mental health.

FESTIVITIES IN THE SUNSET HOME IN MADISON, MINN.

At the annual Fall Festival of the Lutheran Old People's Home in Madison, Minn., Dr. Martin Anderson, former president of the Eastern District, gave the main address and also installed C. A. Pederson as the new superintendent of the Home. Mr. Pederson, a son of the late Rev. Christopher Pederson of Benson, Minn.,

has for thirty years been superintendent of schools in Montevideo, Minn.

OBITUARIES

Mrs. Walter Rennerfeldt

Mrs. Sylva Stavig Rennerfeldt, an active member of Bethania Church, Rosholt, S. Dak., died Sept. 15, 33 years old. Funeral services were held in Rosholt Sept. 19, the Rev. A. H. G. Gjevre officiating. Dr. L. M. Stavig of Sioux Falls, a cousin of the deceased, spoke on behalf of the family. Sylva Stavig was born in Rosholt, Sept. 14, 1921. In 1943 she was graduated from Augustana College, Sioux Falls, S. D., and taught in high schools for eight years. In 1951 she married Walter Rennerfeldt of Rosholt. She is survived by her husband, a daughter, her parents, and two brothers.

The Rev. T. L. Rosholt

The Rev. Thore L. Rosholt, Decorah, Iowa, died Sept. 15, in his 80th year. He was born March 21, 1875 at Pelican Rapids of the the Rev. Tollef Rosholt and wife Gjertrud, nee Skotland. He graduated from Luther College in 1899 and from Luther Seminary in 1902. From 1902 to 1911 he served parishes in Minnesota and from 1912 to 1921 in Montana, retiring from the parish ministry in 1921. In 1904 he married Anna Hendrickson, who survives him, together with four sons and two daughters. Among other survivors is a brother, the Rev. Jacob W. Rosholt of Pelican Rapids, Minn.

Mrs. Anna Quarberg

Mrs. Anna Synstad Quarberg, a much-loved member of Modena Church, Modena, Wis., died shortly after a fall on the front steps of the parish hall of Lyster Church, at the close of an evening service Sept. 26. The funeral service, Sept. 29, was the largest ever held at the Modena Church. Pastor J. C. Thompson officiated. She was born in Gudbrandsdalen, Norway, Aug. 19, 1875. In 1881 she came with her parents to Buffalo County, Wisconsin. In 1903 she married Albert Quarberg, who died in 1943. Surviving her are five children, eight grandchildren, and two great-grandchildren. Mrs. Quarberg leaves a blessed memory.

Mrs. N. G. Tvedt

Mrs. Lena Nelson Tvedt of Maskell, Neb., widow of the Rev. N. G. Tvedt, who died in 1921, passed away Feb. 25, 1954; but news of her passing has not earlier been reported to the **Lutheran Herald.** She was in her 91st year. Born in Setskog, Norway; she came to U. S. A. as a child in 1870 with her father. In 1879 she married the Rev. N. G. Twedt, then pastor at St. James, Neb., later at Hartington, Neb. She is survived by a son and two daughters.

ANNOUNCEMENTS

Inauguration of the Rev. A. L. Abrahamson as president of Augustana Academy, Canton, S. Dak., will take place Saturday evening, Oct. 23. Dr. Orville Dahl will officiate.

Augustana Academy, Canton, S. Dak., can use some good books on all types of missions. For further information write Miss Sylvia Berge, address as above.

Wanted: Used junior choir robes in good condition, maroon col ferred. Write Mrs. L. V. Dubb bank, S. Dak.

South Puget Sound Circuit will meet Oct. 26 at Immanuel C Seattle, Wash. Speakers: Miss Sanne and Dr. H. L. Foss.

North Puget Sound Circuit will meet Oct. 19 at the Shepl the Hills Church, Concrete, Speaker: Miss Alice Sanne.

Sioux City Circuit WMF wil Oct. 26 at St. Paul's Church, Iowa. Speakers: the Rev. O. H. and Mrs. N. Astrup Larsen.

For Sale: One Heimmer pipe in good condition; one pulpit; on one altar, with statue of Chri altar rail. Write Hettinger Lu Church, Hettinger, N. Dak.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

320 acre farm for sale in Ottertail County, Minnesota, close to Fergus Falls. 383-1A

Two 160 acre farms for sale in Wilkin Co., Minnesota, each about four miles from town. 383-2A

160 acre farm for sale in Lake County, South Dakota. Good set of buildings, well, and grove. 105 acres under cultivation. 5 acre gravel pit deducted from total acres. 8 miles from good town of 600 pop.; ELC church, REA, schoolbus and mail service by door. 383-3A

160 acre farm for sale in Minnehaha Co., South Dakota. Good set of farm buildings and house. Good well, 135 ft. deep. About 140 acres under cultivation. 4½ miles from town with ELC church and public schools. Bus service, REA and phone. 383-4A

Good improved 240 acre farm for sale with 150 acres under cultivation. Located near Milnor, North Dakota. 383-5A

80 acre farm for sale in Shawano County, Wisconsin, or will trade for smaller farm. ½ mile from ELC church, 1 mile from country store and cheese factory. Blacktop road, and school bus service. 383-6A

For Sale—Beautiful 240 acre farm with very good soil. All buildings in good condition and modernized. Located 6 miles from town of 1,600 in Central Minnesota. 383-7A

345 acre farm for sale, 3 miles from town in Central Minnesota. On very good highway. Very nice home, orchard and outbuildings. 383-8A

For Sale—Good level lot with 50 lakeshore on beautiful Lake Koronis i tral Minnesota. Small sleeping cabi boat to go along.

For Sale—120 feet of lakeshore prop North side of Lake Koronis in Central sota. Has large, fairly old log cabi large garage and storehouse. Excellent

Businesses

Old established Chevrolet Agency subject to Chevrolet Company appro franchise) for sale in Western Montana tain, playground, beauty area. Rare tunity for someone to locate in idea Business can be purchased, real p leased on long term reasonable basis c chased outright. 16,000 sq. ft. floor County seat, good business communi

General store for sale in northeastern town, as a whole or in part. No oth goods store in town. Stock may be r to any desired figure that purchaser wish. Old established business. Lu community.

Grocery and dry goods store loca North Central Iowa for sale. Very farming area. Frame building with front; modern self-service fixtures. B and fixtures, $7,000; good clean stoc invoice approx. $5,000; will take les $10,000 to handle, terms can be ar for balance. Two fine Lutheran ch consolidated school. Owner wishes to

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Merry Tunes

FOR CHILDREN

For 78 and 45 rpm record players

GRANDFATHER'S FARM

l little children love grampa's farm, real or imaginary, and they'll rtainly love these happy songs about the friendly animals on the farm.

Over the River - Old Brown Cow - Mister Rabbit - The Pig - The Donkey - Down on Grandpa's Farm.

1 10-inch	78 rpm	Code 24-1133	$1.24
1 7-inch	45 rpm	Code 24-1134	$1.05

GREAT MUSIC FOR YOUNG FOLKS

an early age children can acquire the appreciation of good music. is selection will be a good starter.

Schumann, Merry Farmer - Schubert, March Militaire - Liadow, Music Box - Dvorak, Humoreske - Brahms, Valse - Delibes, Pizzicato Polka.

1 10-inch	78 rpm	Code 24-1140	98c
1 7-inch	45 rpm	Code 24-1141	98c

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CHANGE OF ADDRESS FOR PASTORS

Geo. K. Berg, Branch No. 1, Aurora, Minn.

K. Bersagel, 1132 Temperance St., Saskatoon, Sask., Can. 9-16-54

R. A. Borg-Breen, 780 Luther Drive, Paradise, Calif.

Jack H. Bredfeldt, 15 Rue de Bordeaux, Chelles, France S et M.

Conrad Halvorson, 1322 Sixth St., Moorhead, Minn. 9-11-54

A. E. Hanson, 715 S. Sixth St., Moorhead, Minn.

Louis C. Smith, 207 San Pablo, San Clemente, Calif. 12-1-54.

Rodger S. Jordahl, Luther Seminary, Como and Luther Pl., St. Paul, Minn.

Morris Wee, 1004 Sherman Ave., Madison, Wis. 12-31-54

Samuel Carlsen, 509 W. 25th St., Sioux Falls, S. D.

Jersing Thompson, Hettinger, N. Dak. 9-19-54

Robt. A. Onkka, Truman, Minn. 1-1-55

R. Dahle-Melsaether, 306 West St., Decorah, Iowa. 9-27-54

R. M. Christensen, Soldiers Grove, Wis. 11-1-54

Otto Dale, Thief River Falls, Minn. 1-1-55

S. Philip Froiland, Office of the Chaplain, Ft. Leonard Wood, Mo. 9-1-54

O. P. Stavaas, 1202 Temperance St., Saskatoon, Sask., Can. 9-15-54

Peder Ellingson, Didsbury, Alta., Can.

J. B. Haave, 11040 River Rd., R. R. 1, New Westminster, B. C., Canada 9-1-54

NEWLY ORDAINED

Robert D. Giles, 7831 S. Sepulveda Blvd., Los Angeles 45, Calif. 9-19-54

and ice cream store for sale. Also ıewspapers, magazines, etc. Rent new Small apartment in building. Lo- college town of 8,000 in South Ideal business for couple. 383-14C

FOR RENT

fully furnished sleeping rooms for Christian home in Minneapolis. Walk- nce to loop. 383-15B

furnished sleeping room, West side, student or person employed. Lo- Bryn Mawr area, one house from 383-16B

HELP WANTED

keeper wanted for adult and two ss sons, ages 3½ and 5 mos., in ı Southwestern Minnesota. 383-17F

keeper wanted on farm in Minnesota wer and three children. Good home. clean. 383-18F

ıtant wanted for manufacturing Southern Minnesota, manufacturing ral equipment. Prefer young, mar- n, who is keen, alert, good hand- and willing to apply himself to nt, well-paid position. Must have xperience. Lutheran management. 383-19G

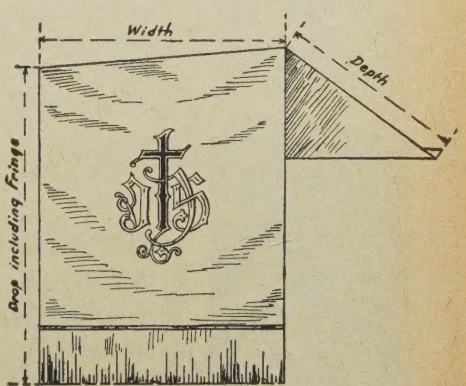
wanted in Central-Eastern South own. Excellent farming community. church, good schools. 383-20G

or married man wanted for general ork beginning March 1, 1955, in ıtral Iowa. Separate house for mar- ı. References exchanged. Write fully letter. Wages open. 383-21G

SUGGESTED MEMORIALS

For those who have special memorial funds available for use in the church we suggest one of the following items.

Altar and Pulpit Hangings
(in colors for the church seasons)
Brass Cross and Candlesticks
Missal Stand
Altar Vases
Outside Bulletin Board
Choir Gowns
Religious Pictures
Offering Plates
Guest Register
Pulpit Lamp
Children's Chapel Set
Clergy Stoles
Communion Ware
U.S. and Christian Flags



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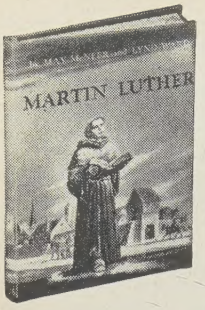

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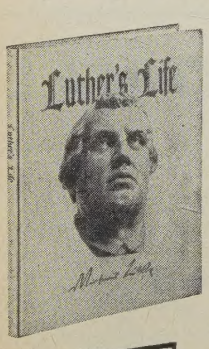

Martin Luther

by I. B. Stolee
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This biography of Martin Luther is especially written for young people, but is good for all ages where there is a desire to understand this dynamic figure who played such an important role in the history of Protestantism. A good "first" book on Luther for the adult reader.

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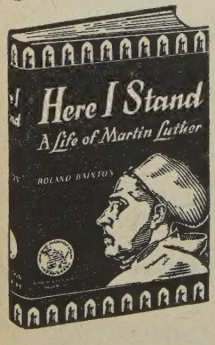

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Experiences, work, writings, and lastin contributions of Luther. This book bring insight into Luther's religious problem and values, shows his place within th 16th century and his influence upon it.

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